



# THE KOREA MISSION FIELD

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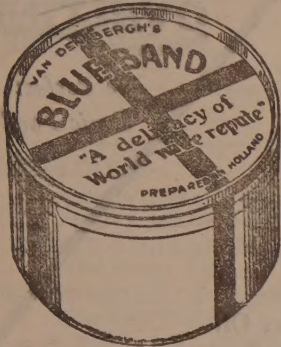
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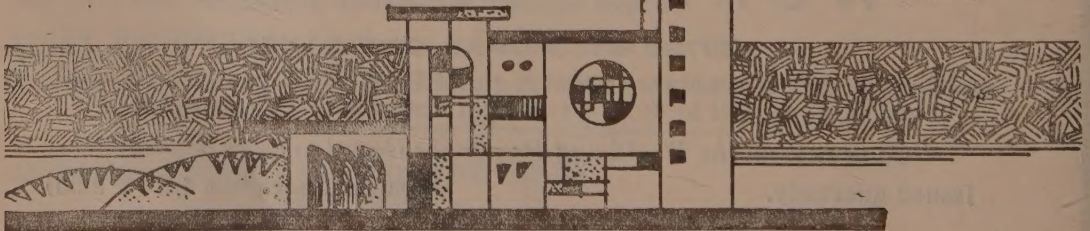
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## Contents for March, 1931.

ILLUSTRATIONS:—

Songdo Higher Common School, Skating Contest	...	...	...	...	...	...	Frontispiece
Faculty and Graduates of Ewha Women's College	...	...	...	...	...	...	do
THE WOMEN'S SHARE IN RECONSTRUCTION	...	...	...	...	...	...	45
Miss Helen Kim	...	...	...	...	...	...	
AN INTERPRETER OF KOREA'S SPIRITUAL NEEDS	...	...	...	...	...	...	46
Miss Lois Baker	...	...	...	...	...	...	
MRS. A. F. DE CAMP—IN MEMORY	...	...	...	...	...	...	49
STATION BREVITIES	...	...	...	...	...	...	50
DUMMAGUDEM LACE	...	...	...	...	...	...	51
"THE KOREAN CHURCH AND THE NEVIUS METHODS"	...	...	...	...	...	...	
Appreciation by Roscoe C. Coen	...	...	...	...	...	...	52
NEWS FROM AFAR	...	...	...	...	...	...	
The Bunkers	...	...	...	...	...	...	53
LIFE—AN EASTER STORY	...	...	...	...	...	...	
Miss Ellasue Wagner	...	...	...	...	...	...	54
MORE ESSAYS IN ENGLISH	...	...	...	...	...	...	
Girl Students of Ewha Haktang	...	...	...	...	...	...	58
THE PEARL LACQUER INDUSTRY OF KOREA	...	...	...	...	...	...	
Miss Edith A. Kerr	...	...	...	...	...	...	61
THE FAMOUS KORAI WARE	...	...	...	...	...	...	
Professor Fredrick Starr	...	...	...	...	...	...	62
TRAINING KOREAN YOUTHS FOR TWENTY-FIVE YEARS	...	...	...	...	...	...	
Mr. L. H. Snyder	...	...	...	...	...	...	64
A SOLITARY CONVERT	...	...	...	...	...	...	
Rev. Bruce Hunt	...	...	...	...	...	...	65
"I LIKE TO WORK" SAYS HE	...	...	...	...	...	...	
Joe McAuliffe, Jur.	...	...	...	...	...	...	66
NOTES AND PERSONALS	...	...	...	...	...	...	66

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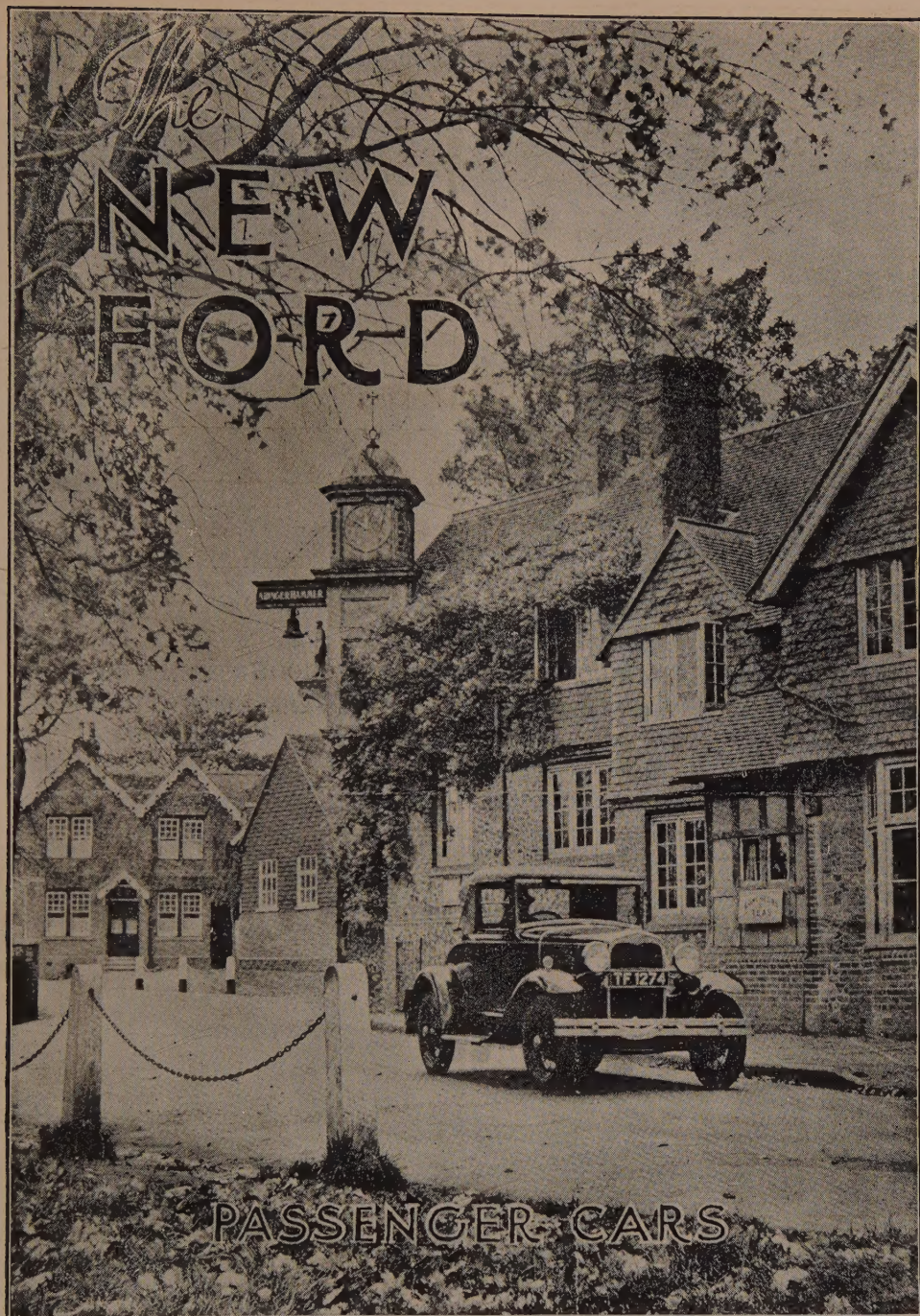
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# THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVII.

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## The Women's Share In the Reconstruction of Korea

MISS HELEN KIM

THE PART that is being and is to be played by Korean women in the making of a new Korea is a comprehensive subject that can hardly be presented in a few hundred words. So I merely suggest a few salient points for the reader's further thinking and filling in. It goes without saying that the landmark of a society is the position of its women and the index to its standard of living is its women's level of intelligence. The comparison of the functions of men and women in a given society to the two wheels of a vehicle is an old figure, probably too old to kindle anew our imagination. I venture to go even farther in the same figure of speech and say that men and women do not represent the separate wheels but the fused halves of both wheels. When the importance as well as the responsibility of one sex is minimized, the whole machinery is paralyzed with none of its parts left whole. Efficiency and usefulness of a machine in such a condition are hardly to be expected. Korea, except in rare instances when the women genii were not ignorable, assigned obscure and inferior positions to women in the thought life as well as in many phases of the actual group life of the nation, such as political, economic, educational, social

and professional. This was largely under the influence of the Confucian system of social ethics. What saved the situation and enabled Korea to maintain herself was the genius of the Korean womanhood in the mastery of the limitations and making her influence infiltrate the nation through her home, which was also her world. But now, the new day comes with all the opportunities and responsibilities. What can she do in moulding the new Korea?

First, she, the Korean woman, has to find herself in the fullest sense. The greatest damage inflicted upon our society by the past social limitations is the psychological complex of inferiority on the part of its women. Even today, and even among the most highly educated women, this fatal result is to be detected. Women themselves do not exalt the woman's powers, both innate and acquired, to their rightful places. Self-realization, self-respect and self-confidence are amazingly lacking. Their own judgments are mistrusted often on no other ground than their own failure to rely upon their own good sense. Even the feminists, who pound on the lecture tables, claiming women's rights in the public, would sometimes admit in their attitudes and actions, never in words of course, that men's views should have



the priority merely by virtue of being men. Such a paradox is a clear pointer to the need of adjustments that women have to make to meet the new day. Until they know themselves as they are, to be sure with frailties as well as with powers, society at large has not restored its normal conditions. Any educational programs to help and encourage women should keep in mind this basic need in the reconstruction of Korea.

In the second place, the perpetuation and development of Korean culture lie in the hands of Korean women to a large extent. At present the Korean home is the only unhampered institution left to carry on this very important function, if Korea is not only to maintain herself but also to grow in fineness, power and magnitude, in spite of adverse forces that are being played upon the very core of the life of the people. Korean women, the mistresses of the Korean homes, must consciously set out to perform this task. They must avail themselves of the treasures of the old culture and transmit them to the

coming generations. Mere restoration is not sufficient for the new day. They must improve on the old and make new creations in fine arts, and in the arts of home-making and of educating the young. What the children see, hear, think and do in their homes will determine the destiny of Korea to a greater degree than would be true in other countries, for such an absence of indigenous control of social institutions is not to be found elsewhere. This makes the problem of utilizing the home to its greatest productivity for the new Korea belong not only to Korean women but to all interested in the welfare of the Korean people, a part of the world family.

Finding her fullest self, and making her home an aggressively cultural one in the Korean sense, are the two basic contributions that the Korean women should and to a certain degree are making in the new Korea. Space limit is up and all the professional fields have not even been mentioned. "Let there be light!"—*Korean Student Bulletin*.

## An Interpreter of Korea's Spiritual Ideals

BY LOIS BAKER

**A** LEVEL HEAD, a tenacity of purpose grounded in an earnest religious faith and an intense patriotism, a constantly limitless energy—these are some of the qualities which have enabled Miss Helen Kim, dean of Korea's only college for women and one of its first graduates, to attain the position of leadership she holds among her people today.

Although she is now only thirty-one years of age, Miss Kim has twice been a member of the Korean delegation to the Institute of Pacific Relations (at Honolulu in 1927, and at Kyoto in 1929), and was also one of the representatives of her country at the Jerusalem Conference in 1928, and a delegate to the Methodist Episcopal General Conference in the same year. Her eloquent appeal to the

latter body for the continued maintenance of an episcopal residence at Seoul, after the Conference had voted to place Korea under the jurisdiction of a bishop stationed at Manila, and which resulted in a repeal of the decision in her favor, is one of the ineffaceable memories of those who attended the last General Conference session.

At the meeting of the Institute at Honolulu Miss Kim was named official spokesman of the Korean delegation and was chosen to deliver the opening statement for her group, summarizing for the assembly the events of the two preceding years having a bearing upon the status of Korea among the nations. The gift of easy and dramatic self-expression, almost a Korean characteristic, is delightfully heightened in Miss Kim's case by her almost diminu-



tive physical proportions and appearance of extreme youth. Since her college days she has been greatly in demand in Seoul as an interpreter to visiting English and American lecturers and missionaries, because of her consistent success in getting across to the audience the spiritual as well as the literal content of the speaker's message. One may pleasantly imagine her in those days a small figure clothed in the regulation long black skirt and tiny white blouse, poised earnestly on the edge of the platform, a long black pigtail down her back, tied school-girl fashion, with a big red bow.

Miss Kim was born in Chemulpo, Korea, in 1899. Chemulpo has been for many years the seaport for Seoul on the Yellow Sea. Even as late as 1890 travelers alighting there made the twenty-mile journey to the capital by ricksha. If the steamer arrived late in the day, so that the party reached Seoul after dark, the city gates would be closed, and it was necessary to make terms with the gate-men to gain admission. Today the farmers of that region, as well as those of the more remote districts, still sow, cultivate, and reap their grain by hand and haul their harvest many miles to market by ox cart.

The old leisurely approach across the low rice lands from the sea to the fortified mountain city is an experience which later tourists, who arrive by rail from China or Japan, may well regret. For in spite of the excellent railroad system it now enjoys, together with recently introduced airplane transportation between the principal commercial centers, Korea is yet a land where the lives of the bulk of the people go on as though there had never been a "machine age," and the normal tempo of existence is that which one associates with Old Testament times.

As a child Miss Kim saw the ancient oriental culture of her country brought, for the first time, into significant contact with western civilization. She was a young woman in college during the years of political and social upheaval following the annexation of Korea

by Japan in 1910. It is this background of experience which has given her, and the other young Koreans of her generation, an acute realization of their responsibility to find some means of preserving for future generations that which is distinctive and fine in their national civilization. To keep this heritage intact and, at the same time, enriched by the assimilation of certain of the Christian ideals and modern economic methods of the West, is the task to which it may be truly said Miss Kim has dedicated her life.

The first school she attended was the Young Wha School at Chemulpo, an elementary school under the direction of the Methodist Episcopal Church. Her enrollment there was dramatized by the fact that it was the occasion of her whole family becoming professed Christians. She, her father, mother, and six brothers and sisters were baptized on the same day.

Her childhood memories are, in the main, happy ones. The youngest of a large family of children, she was free most of the day to play house with sugar-cane dolls and dishes of broken pieces of china. Miss Kim says: "My story is not as interesting as that of many Korean girls, for my parents were always sympathetic and helpful, and I had to undergo no hardships to obtain an education."

From the Young Wha School Miss Kim went to Ewha College in Seoul for her college preparatory and college work. She completed the course in 1918, being the sole member of the graduating class of that year. Life at Ewha was very different in those days from what it is now. The college group numbered only fifteen or sixteen as compared with a student body of 180 to-day. The girls were not allowed to leave the compound alone. While in 1929-'30 track meets, tennis tournaments, and baseball games were an absorbing interest of the spring term, ten years ago any form of athletics was an innovation, and all but the very youngest had to be fairly bribed to go out and play. Organized tramps on the mountains about the city, later a favorite re-



creation, were absolutely unheard of. The first literary and debating society, a forerunner of the organization which produced "The Merchant of Venice" last winter before a packed house in the town hall, was just getting under way. In this production the "actors" impersonating Shylock and Bassanio vied with those taking the role of Portia and Narissa for the title of "stars."

Though practically a second generation Christian, Miss Kim remarks that she first became a "conscious Christian" at Ewha. "The lives of the missionaries attracted me strongly," she says. "Their selflessness and generosity opened my eyes to see those things in people. I admired my teachers, and tried to be like them. I was influenced more by their lives than by Bible teachings. They were so explicit and concrete."

In the summer of 1923 Miss Kim, then herself a teacher at Ewha, organized a band of twenty college girls to make an evangelistic tour of the villages of the region, teaching and preaching. Their appeal to the people was to be an altogether practical one, the aim being to show the tangible differences between Christian and non-Christian lives by associating Christianity with temperance, thrift, neighborliness, self-improvement by education, and so on.

To reach their constituency, the youthful group made use of the brand new public auto service just beginning to operate from Seoul northwards. At first they wrote to the Christian preacher in each village they planned to visit, asking him to secure permission for them to hold a meeting for the people of the community as a whole. But soon they began to receive calls from so many villages that they could not answer them all. They were on the road a month, and frequently conducted three meetings a day, for, as Miss Kim puts it, "they felt a Power aside from what was in them."

They were consistently well received. Several times meetings had to be held out of doors because of lack of accommodation in

any one building for those who came to listen, and the police expressed alarm at the size of the crowds. The hospitality of the villagers was such that the amount expended for food shelter was negligible. In concrete terms, the net result of the undertaking was over five hundred new decisions for Christ.

Two years later, at the instigation of Miss Kim and several other Christian young women, a summer conference of sixty girls was held for the purpose of discussing "the development of Korean women through Christian organization." The conference was an informal training school for women leaders, and made possible the organization of the first Korean Y. W. C. A. the following winter. Miss Kim served, voluntarily and without pay, for two years as national president of the Y. W. C. A. in Korea, and for three years, ending in 1930, as general secretary of the national committee.

Miss Kim first visited the U. S. A. in 1922. She spent two years at Ohio Wesleyan, where she was "much stimulated by participation in student life on the scale of 1,500." She received an A. B. degree from that institution in 1924. The following year she obtained a Master's degree in philosophy of religion from Boston University.

From her early student days in the United States she has drawn the conclusion that to readjust herself to the formal social usages of Korea after the extremely informal give and take of American life, and to re-acustom herself to a necessarily frugal material existence after acquiring a taste "for lovely things and pretty things" on a scale impossible at home, are the two most acute problems the Korean student faces upon her return to her own country. She stresses the actual school work along lines of study it is impossible for her to pursue in her own country, and contact with good teachers as being of primary value to the Eastern student in a Western country.

Upon her return to Korea Miss Kim took up her teaching at Ewha again, and each year since has assumed heavier and heavier respon-



sibilities in the direction of the policies of her Alma Mater. She has been particularly interested in working over the curriculum to adapt it to the needs of Korean girls as she knows them from personal experience. She is also trying to establish a junior college for the girls who are financially unable to take the four-year course. It is since her appointment as dean that Ewha has received government recognition, qualifying its graduates as competent to teach in the high schools of the country.

Now Miss Kim is once more in America. This time she is studying at Columbia University. In 1928, on her way to the Jerusalem

Conference, she spent several weeks in Denmark studying the co-operatives and folk high schools of that country, looking for ways in which some of the principles of Danish rural economics might be applied to the needs of Korea's eighty per cent rural population.

This winter, in New York, she is continuing her study of rural education, hoping on her next return to Korea to be able to put in operation a constructive program for the education of women in village communities—a program embodying her aim “not only to aid in the rehabilitation of the economic life or the village people, but also in the perpetuation of Korean culture.”—*The Christian Advocate*.

## Mrs. A. F. DeCamp—in Memory

**W**E DEEPLY REGRET to record the passing away of Mrs. A. F. DeCamp, news of which has come to hand in the past few days. She had made an excellent witness during a long and trying illness, this being made more sad by the sudden death of her husband last year. It will be remembered that Mr. DeCamp was the highly esteemed editor of the KOREA MISSION FIELD from 1914 to 1927. She had previously lost her elder daughter, Eleanor, in 1928.

Mrs. DeCamp was born in Philadelphia, February 17, 1872. Her childhood was spent in Florence and Munich. On returning her education was continued in Philadelphia and her preparation for the Mission field was made at the Moody Bible Institute of Chicago. She was sent to India under the Presbyterian Board of Foreign Missions in 1899 and served for seven years near Kolhapur in village settlement work.

She returned on furlough in 1906 and married Rev. Allen Ford DeCamp in May 1907.

After three years spent in California, Mr. and Mrs. DeCamp, with their two little children, went at their own charges to the Mission field in Korea and remained for seventeen years of helpful service there.

In 1924 Mrs. DeCamp was attacked by so-called sleeping-sickness from which there was no recovery, but a continuous slow decline. In June, 1929, she went to live with the three younger children, students at Wheaton, Ill. On January 4th. she went into the Presbyterian Hospital in Chicago for observation. Bronchial pneumonia set in and the end came peacefully on Friday, January 9th.

The eldest son, student in the medical school of the University of Pennsylvania, went to Chicago on the 7th and after a service at Wheaton for the family and friends there brought the body East. The funeral service and interment were at Morristown on Monday the 12th of Jan. Mrs. DeCamp is survived by her mother, Mrs. A. R. Giles, and her children Ledyard, Otto, Grace and Paul.



# Station Brevities

## Seoul

From January 19-24 special religious services were held at Ewha College, led by Rev. B. W. Billings. All during the week there was a very earnest seeking after a definite and deeper experience, both by the girls and the faculty. Many doubts and worries were cleared away as Dr. Billings brought his straightforward messages each morning. All who participated received help and there have been things since the meetings that indicate growth in Christian living.

Most Koreans are very poor. They must work continually in order to secure enough for food and clothing. A good wage for a man is forty-five cents day. Korean Christians, however, are ever ready to give, and many of them tithe their incomes. In many homes they keep a box called God's box. When the cook prepares the meal she puts one spoonful of rice for each member of the family into the box. This is not surplus, but is taken from the small amount allowed for each meal. When the box is full it is taken to the church for an offering.

Offerings are often taken by pledge. Most Christians pledge liberally and always pay the pledge. Some fast one meal a day until the amount is paid. Others put less fuel on the fire. Some even sell their clothes if money is scarce.

While in Seoul a young girl student became interested in the meetings and wanted to give an offering but she had no money. As she tried to think of something to sacrifice, a new skirt which she had bought two months before came to her mind. It was a prized possession for it was the only good piece of clothing she had; however, it was the only object of value she could dispose of, so one day she prayed, "Lord if you will help me to sell my new skirt I will make thee an offering." A short time after she came with a glow of happiness on her face and a dollar and seventy-five cents in her hand which she had received for the skirt. It was her offering to help the work in Korea.

## Severance Hospital

I heard it said that between beggars and mental cases the Superintendent of the Hospital was about to lose his mind. When those two were combined in one body they did make quite a problem, especially when united in the lively body of a young boy. He was interesting, to say the least. His head was covered with sores and also at times with a bandage, and he had numerous other troubles, among which was an inordinate desire to escape from the Hospital. He broke the windows of his cubicle, he broke the win-

dows of the ward door, and of various other doors, and when tied in bed to prevent further damage he wailed and moaned till the whole ward was aroused. He was ever on the lookout for food and was often driven from the kitchen, both fists filled with food which should have gone to first-class patients. Was it strange that a little fellow who had made his living by begging and by snatching, never knowing when he might get his next meal, should steal food while the opportunity was ripe? It was impossible to convince him that three meals a day was the regular order of things at Severance.

Very little penetrated his dark little mind, but the sight of balloons or apples, pictures or other toys, filled him with delight and he tagged me faithfully about as I went my rounds of his ward. One day as I stooped to fix a toy he had broken, it was a day when his head was not bandaged, he threw his arms around me and in his queer, hoarse little voice said, "Don't go away!" In order to save the Hospital from complete wreckage he was taken to the Salvation Army orphanage where he succeeded in killing three precious geese soon after his arrival. The last I saw of him he was trying most desperately to escape the guard of a Salvation Army officer who was escorting him to a new home in the country.

## Pyengyang

One of the outstanding changes of the past year has been the rebuilding of the dormitory of our Blind School, which is a part of the Chung Chin Primary School for Girls. In rebuilding we were able to make a number of improvements which add much to the happiness and comfort of our students. Soon after they had moved into their new building I went to see how things were going. My heart was greatly touched by the gratitude of those girls. They gathered about me grasping my hands and thanking me over and over for the porcelain wash basin, the new kitchen with its concrete floor, and other things that were really mere necessities. Any of you friends, who by your offerings help to make the work for our school possible, would feel amply repaid if you could see the change that comes into the lives of these girls after they have spent a year in our school.

From utter helplessness they soon learn many things that are not included in the regular school curriculum. They learn to help prepare the meals, keep their rooms neat and tidy, make their own clothes and do their own laundry. Recently operations made it possible for two of our girls to see the blessed light of day. We have had several new students this past year and are only limited in the number we can receive by the need of necessary funds.



# Dummagudem Lace

(Including considerable extracts from "The Melbourne Argus")

**T**HE NAME of Davies is an honoured one in missionary annals for J. Henry Davies was the pioneer of the Australian Presbyterian Mission back in 1888, and though he was spared so short a time to work on this field he has been followed in these later years by two nieces of his—Miss M. S. Davies of Tongnai and Miss E. J. Davies, M. B., of Chinju Hospital. For several years past the Rev. J. G. Davies and Mrs. Davies have also joined their daughters in South Korea; he is the brother of the late J. H. Davies and has supplied details for this article.

Though J. H. Davies was spared for so short a period of missionary service an elder sister of his, Mrs. Cain, has been a missionary in India for no less than 55 years and is still at work there, as described in the following paragraphs sent by a fellow-worker of hers :

"Mrs. Cain, as Miss Sarah Davies, was the first woman to go from Australia to India as a missionary. When she started out it was with instructions never to think of returning to Australia except to rest or to die. She is now 85 years of age, and there is some suggestion of her indomitable spirit in a recent letter in which she says, 'I feel ashamed of myself; I cannot sit up in the evening to work after nine o'clock.'"

"During her early days in India she often wished that the elder girls in boarding-school might have something to do out of school hours and, while waiting for a steamer in Ceylon, on her first journey out to Dummagudem in 1882, she was interested in watching the native women busy darning net. She asked an ayah to teach her some stitches and she was also given a few patterns roughly drawn on paper. Later she obtained from London supplies of net and darning thread

and commenced to pass on her new-found knowledge to the school-girls, developing with their assistance other patterns as needed.

"Things moved slowly at first but one by one, as the girls left school to be married and set up homes of their own, they carried with them their knowledge of lace-making as a home-industry and gradually its manufacture spread through the adjacent villages. At first six yards of net and half a pound of cotton thread from England was a sufficient supply at one time; then came the use of embroidery cotton and finally of linen flourishing thread. Nowadays several workers are engaged solely in the preparation and sending out of the work and more than 900 cottage workers, as well as a large number of students in the mission boarding-school, are kept busily at work in this lace industry. More than 300 yards of net per week pass through their busy hands, the standing order for this material keeping one special loom in a Lancashire cotton-mill working all the time.

"The amazing thing about this work is that it is done by natives whose only home is one mud-floored room, in which they sleep, cook and eat; yet it is only occasionally that the penalty for bringing soiled work to the office is incurred. That penalty is a fortnight's "holiday" from lace-making. The demand for soap has gone up 300 per cent, and the local postoffice has been promoted two grades because of the correspondence and money-orders coming through for Dummagudem lace. Orders come from all over the world—all parts of India, Great Britain, the United States, Sweden, Canada, Australia, New Zealand, Japan and China; the United States is a very profitable field."



# "The Korean Church and the Nevius Methods"

BY CHARLES ALLEN CLARK, PH. D., D. D.

AN APPRECIATION BY ROSCOE C. COEN

"THE KOREAN CHURCH and the Nevius Methods"\* is the title Dr.

Clark gives to the book he worked out as a dissertation for his Doctorate of Philosophy at the University of Chicago, June, 1929. I suppose no one in Korea was better fitted for the task he set himself than Dr. Clark, for the book is really a page out of his own life. A careful student of the work done in Korea previous to his arrival on the field, and both a student of and participant in the work for the past 27 years, he has a grasp of the whole such as few, if any, others have acquired. With his usual thoroughness he has reported every phase of the work of the Presbyterian Missions and the Korean Church in their bounds. The assembling of so large a mass of material; the orderly (chronological) arrangement of the same; and the pleasing style in which the whole is presented constitute a work of which the author may be justly proud and for which the rest of us should be grateful. For the first time, and for all time, the story of the consistent and persistent application to Korea of the "Nevius Methods" of doing missionary work has been written in full, the marvellous results revealed, and the connection between the use of those methods and the phenomenal results pointed out.

This book is more than history—it is an interpretation of that history. Being such it is open to the more severe criticism. One does not, or at least should not, dispute or argue about the FACTS of history, he only verifies them; but when it comes to interpreting those facts and the drawing of conclusions from them, the case is quite different; the whole field of verifiable facts has been left behind, and the realm of argument entered, in which a variety of opinions may be possible.

But one does not need wholly to agree with the author in order to appraise the evidence presented for his case and prize the product of his pen. Dr. Clark himself, while admitting and faithfully presenting and criticizing many other factors that entered into the successful issue of the missionary enterprise in Korea, is quite convinced, and goes a long way toward convincing even doubters, that the one thing absolutely unique in Korea, as compared with other mission fields, is this use of the Nevius Methods and that the relation between the use of them and the results obtained cannot successfully be denied.

The book has 278 pages, including twelve chapters of the book proper; a short preface by the author; some valuable statistical tables; some appendices; and a brief, rather too brief an index. The preliminary chapters, one to four, give the Korean background for the book and a statement of the Nevius system of methods as worked out by the author from various sources. Chapters five to ten are the heart of the dissertation, a complete history of the development and growth of the Presbyterian Church in Korea from the beginning until the time of writing; chapter eleven deals with the development of self-government; and twelve makes an honest attempt to discover and evaluate the various causes that contributed toward the successes of the missions and churches in Korea as set forth in the preceding chapters.

The "Nevius Methods" mentioned were those inaugurated by Dr. John L. Nevius of Shangtung, China, in 1886. The incorporation in the book of these plans and methods as they were adopted and adapted in Korea is not the least valuable part of the work of Dr. Clark. I believe I am not mistaken in saying that this book for the first time makes these detailed methods easily available to anyone

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\* On sale at the C. L. S., Seoul. Price Yen 4.50



## NEWS FROM AFAR

who wishes to see and study them, and at the same time shows clearly how they worked when applied in one mission. For various reasons the methods were never thoroughly applied and tested in China, but they were presented to the young missionaries in Korea, both in writing and in person, by Dr. Nevius, and those missionaries determined to give them a fair trial in a new field. The record

of that trial and the results that followed during 45 years form the material for this book. It makes an inspiring story of a great determination, a great struggle, and a great victory. All will profit by reading this book, but is absolutely indispensable to all, whether at the home base or on the mission field, who are in any way responsible for mission policies and administration.

## News from Afar

*Rome Italy,  
December, 1930.*

Dear Friends :

A few words as to our movements since we left Korea. We reached Oberammergau the day before our tickets admitted us to the Passion Play. Words cannot express the pleasure we had from seeing the wonderful setting of the outstanding points in the life of Christ when he was on earth. The chief singers and the chorus were well trained for their parts and the tableaux vivants were fine. Perhaps you have seen the play ; if not I hope you may be able to see it some time.

The next day after the play we came on to Freudenstadt where we took a three weeks' rest. The old couple was well tired out after the long ride across Siberia—and the hardest day of all was the day we sat all its hours watching the play. One's nerves were kept up to an almost painful pitch as one incident after another in Christ's life was portrayed. The tableaux brought Christ before us as his enemies hounded him in the Temple ; we saw him brought to trial, scourged, buffeted, condemned, nailed to the cross and taken down from the cross and laid in the tomb. There were 5,000 people seated in the building. Probably most of them were believers, but believers and unbelievers alike were in tears—a dropped pin could have been heard. Everybody drew a long breath when the curtain fell and we went to our lodgings.

The next day's ride from Oberammergau to Freudenstadt was a long, tedious one. I think I was never more tired in my life than I was when we reached our room in the pension at the latter place. But three weeks in the Black Forest, where we had good food, good air, good mountain water and interesting walks, fixed up the frazzles and we were ere long quite ourselves again. Interlaken was our next stop. For two weeks we walked beside the lakes Thun and Briense. We could see Mont Blanc, through a gash in the mountains, lying near us and the sight was one not to be forgotten. Two weeks were spent at Lausanne where walks, fine air and glimpses of Mont Blanc helped to pass away the time quickly. It was the Jung Frau we saw at Interlaken.

We were three weeks in Geneva, a town of wonderful historic interest. We attended a session of the League of Nations. Japanese, Chinese and Indian delegates were in their seats wrestling with French and English as they came from the lips of the various speakers. One got the impression that the different countries were on the lookout to see that no other nation got a ton more of warship bottom or a squad of soldiers more than should go to it.

Walks about the town brought to view tablets that told the reader that John Knox preached in such a church, John Calvin lived in such a house and George Elliot had a home in this house. All was most interesting. We came on from Geneva to Florence where we saw once more the wonderful collections of art in the galleries there. We have been in Rome about two and a half months revelling in the old walls, bridges and buildings of the Roman period. There is no city in the world that holds so much of time material.

Day after tomorrow we go on to Nice where we shall be till we sail for Havana, Feb. 23rd. We plan to spend some time in the West Indies and then cross to Florida where we shall remain for a time ; then work up through Dixie visiting as many of our Dixie friends as we can reach. We want also to see as much as we can of the cities and country that lie below Mason and Dixon line.

We both send you all our best greetings.

Very truly yours,  
THE BUNKERS.



# Life—An Easter Story

*"It is not all of life to live,  
Nor all of death to die."*

ELLASUE WAGNER

**K**IM JA SUNG was a Korean boy who lived at the time of the great persecution of the Roman Catholic Christians. To come into Korea before the treaties with other nations gave legal right to foreigners to do so was to invite death. The rulers hated and feared the foreigners, and not without cause. Every precaution was taken by them to keep the doors of the Hermit Nation locked against the outsiders, the "red-headed men of the sea," those who came from the mysterious realms beyond the ocean's rim.

Kim Ja Sung's home was in a beautiful valley in central Korea, not far from Seoul, the capital; his father was a gentleman of wealth and leisure. The homestead was hundreds of years old; generation after generation of his ancestors had lived in the beautiful old rambling house that spread its rooms and verandahs out in every direction and inclosed a multitude of lovely courtyards. The people of the village were nearly all living upon the bounty of this rich man of the neighborhood, who in the kindness and generosity of his liberality could scarcely count the number that made up his family or of those who ate at his tables. Relatives to the "eighth joint;" relations of these relatives, and friends' friends all found comfort and welcome under the shadow of his hospitality.

Ja Sung's father not only had wide farm lands and rich fields of waving grain, but was an official, in favor with his Majesty. Sharing as he did the magnanimous favor of his sovereign, he in turn was lavish to those below him in station, as was right and proper in the eyes of his countrymen.

Ja Sung grew into a strong, sturdy lad and had his own private teacher. From the time he could walk and talk he was taught the Chinese classics, which in those days made up

the higher learning of the Korean gentleman. By the time he was twelve he could write the flowing, beautiful characters almost as well as could his teacher. His father frequently spoke of the time coming when he should go to Seoul to take the civil examination which would give him entrance to the official life greatly desired by all Korean students. His knowledge of the ancient literature must be so perfect that he could hope to compete with the greatest scholars of the land in the examination halls.

The boy knew little or nothing of the great outside world. He knew nothing of other countries that lay beyond the Seven Seas or of the glory and beauty of other lands, but he loved his own beautiful Korea. His heart thrilled with the thought of becoming a great leader and Ja Sung grew up hating the people and the ways of the West, desiring to keep his own land shut in away from it all, and willing to give his life, if need be, to save Korea.

Oftentimes the young boy sat in the *sarang*, the guest room of his father's house, listening with wide eyes and beating heart while the old men talked of these things. He heard them tell of how those hated foreigners, putting on the garb of mourners, the big hat and wide-shadowed screen, wormed their way into Korea; he heard how those who were called Christians came to teach his people a strange new doctrine of a man-God named Jesus. He believed, as did his father and other men, that great harm and evil would come to his beautiful and beloved country if those terrible strangers were allowed to stay.

One time Father Kim had been away from home a long, long time. He had been in Seoul. At last he came home and all the old men of the village gathered in the *sarang* to hear the news he had to tell them.



"The streets will flow red with blood," said he, "For all the Christians must die. The Council has willed it so." The old man's face was thin and drawn, for he had a kind heart and did not like to see death.

"Why must they die, father?" asked Ja Sung.

"My boy, the Christian teachers are bad; they came to our country to teach our Korean people an evil doctrine and to make them forget the gods of their ancestors; to make them forget to sacrifice to the spirits; they are traitors to Korea; the whole land will be ruined if we follow the Christians' God!"

"Father, let us send them away. I hate them, too, but do not let us kill them! You yourself have said that it is bad to kill, even to kill animals."

"Impossible, my son! The Christian teachers, these foreigners, have already done much harm; even though we send away there are more than fifty thousand Korean Christians in this land to-day. They must die! The King has spoken."

"No, no, father! Tell the King to send them away, and the new Christians will be afraid and then forget this strange doctrine!"

"Too late. It is done! Already the foreign priests are dead. Outside the city, without the gates of Seoul, only last week two more French priests were beheaded." The trembling old man put his hand over his eyes and sadly shook his head, "But they died like men, they were not afraid of death."

"Tell us! Tell us!" cried the men about him, "What does this all mean?"

"It means," answered he, "that Christianity in Korea must go. The French teachers are dead. The rulers have said to the people that they must be true to the religion of their fathers."

Ja Sung listened in consternation. "But what if they will not forget?"

"Then they, too, must die" said the father, "but they will obey. A man will forget much before he is willing to lose his head."

In the back of the room an old man with

long white beard arose: "The Christians are not evil," cried he, "They are good and true and kind, they only live to serve others, as did the Jesus they follow. The French priests may have been foolish fellows, but Jesus was the Son of God."

"Grandfather Pak! What strange words! Are you, too, then a Christian?"—all eyes were turned to the speaker.

"Grandfather Pak, are you, a Christian?"

"Be careful, Grandfather, you will lose your head!"

The official spoke: "O, it will soon be over. In a week or a moon at most, the people will have forgotten all about it. Do not worry. Keep quiet and hold your tongue. The King is in earnest; all who have favored the new faith will be given an opportunity to renounce it publicly; they will doubtless do this and there will be no more bloodshed." Grandfather Pak still stood leaning on his cane.

"But suppose they do not?" asked he.

"All over the land, from to-morrow, each magistrate must call those who are suspected of this evil. Those who will not give it up must die! It is right and just, and it is the King's word."

"Does the King then, think that the Christian fears to die?" asked Grandfather Pak. "Not so." In the dim old eyes there was a strange new light that the village people had never seen there before. They listened in amazement while the feeble old man told them of the faith in that other world beyond the grave; he told of Jesus' love for the world, of His compassion and mercy and goodness, and how he came to this earth to teach men the way to Heaven.

The tiny candle flickered and showed the tense faces of the men who sat still as death and listened to the story that was new to them. The old man talked on and on; the candle went out; but they sat on in the darkness and listened eagerly to that sweetest story ever told. They listened well, for the teller knew the wonderful words of life and the hearers thrilled with their beauty. Grand-



father Pak had found a priceless treasure during the long visit to his daughter's home in the distant city. Day dawned over the distant mountain, and still that little group sat spell bound, asking questions, drinking in for the first time the story of Jesus. So fascinated were the hearers that they forgot, for the time being, the danger that surrounded the man who acknowledged Jesus as his Lord. They, too, saw only the glory and beauty of the New Life, and in each heart was born a longing to follow.

Ja Sung was the first to speak: "If that is what it means then, to become a Christian I, too, will follow Jesus."

"And I!"

"I, too!"

"I also!"—all over the room men were moved to new decision, and were ready to face death even then for their new faith.

Others slunk away in the early light, with only the thought that they could bring death to their fellow-men and perhaps fill their purses by their treachery.

\* \* \* \*

Months had passed. The King had not guessed correctly. The Christians were not frightened into renouncing allegiance to their faith. To his consternation and indignation he found that persecution rather added to the fervor of their zeal. They died well, and as each man died countless others seemed to rise to take his place. Thousands and tens of thousands of men, women and children died with songs of victory on their lips and joy in their hearts. The nation was sick of blood and murder. But Christianity was not crushed; still the deadly work went on.

The first to fall in this village was Grandfather Pak who died like the noble hero he was, after leading many to know his Lord. Ja Sung's father and many friends, too, followed in the train of martyrs; the boy was young and so far he had not been called to the tribunal. But he was no longer a boy; he was at last a man. A new and more heart-

lessly cruel official was sent to that district with the command to stamp out every offending Christian, to leave neither child nor man. The next day a runner came and arrested Ja Sung and took him away to prison. In the same room with him were two other Christians, old friends of his childhood.

"To-morrow we die," said one, "they may kill my body, but they cannot touch my soul!"

"The spring time speaks of life," answered Ja Sung, "See through the window yonder the lovely pear blossoms? Now look at their beauty. Tomorrow I will be dead."

"You are too young to die," spoke his neighbor, "what is the wrong of just one little word? When the magistrate asks if you believe in Jesus, say 'no' and go free, why not? What's the harm? It is an awful death, and the executioners are very cruel!"

"No, no, never!" cried the boy, but it put him to thinking and wondering. After all he was just a boy and it is an awful thing to die thus. Why not, just one word? All night long Ja Sung thought and pondered about this thing. Day came at last. His friends and neighbors were taken in to judgment; neither high nor low were spared; the terror of it got on his nerves and he trembled and was as white as death. His friends were called from the prison room one by one not to return. Ja Sung was left alone. Not knowing what fate had come to his companions, he waited. One moment fearing that his faith would fail the test, the next triumphant in the hope that death would soon end his misery. At last the attendant stopped at his door and with a haughty cock to his head stood and looked at the boy who had once been his young master: "Better think twice about this silly business, boy; it is not a pretty death to die, to have a fellow's head chopped off!"

With feet that were heavy as lead Ja Sung staggered out into the sunshine, across the crowded courtyard and then into the presence of the cruel inquisition. His teeth chattered; the tongue cleaved to the roof of his mouth. The representative of the King, who had once



called his father friend, sat in the seat of judgment; his hard cunning eyes gleamed with even greater cruelty as he heard that this was the son of the heretic Kim. In pompous tones he addressed the terrified boy:

"I know all about it; you can't hide it; you have been worshipping this Jesus; you have made the sign of the cross. Are you ready to die?"

The miserable Ja Sung stood with bowed head. Was he indeed ready to die?

"Will you renounce this Jesus, and live?"

Renounce Jesus? How could he when his father and so many of his friends had been true? Was he a vile coward? "No. I cannot renounce the Lord," though he, and with an effort at last his pale lips formed the words he scarce could hear; "*I cannot.*"

But listen, what was that? Just at that inopportune moment from across the courtyard came the waiting cry of a woman and the dull thud of an axe; new terror seized the shaking boy.

"One more opportunity I give to you, fellow. Will you live or will you die?"

"Let me live!" he whispered hoarsely and fell on his face.

\* \* \* \*

Ja Sung, once the petted darling of the wealthy house of Kim, was a homeless wanderer, alone and wretched. His loved ones were all gone; he only was left, and how often he wished that he, too, were dead.

"I asked for life; but this is not life, it is a daily death!" The boy sat with his head bowed in his hands. Before him spread the glorious panorama of the country-side; the mountain was clad in all its spring-time loveliness; the rich farm lay in the valley below, but a short time ago all this had been his, but now it was in the hands of strangers. He saw none of these things. His heart was heavy with misery and remorse.

"I was afraid to die, said he, "and now I am afraid to live," lifting his heavy unseeing eyes to the beauty of the trees, sweet and wonder-

ful in the dainty beauty of their flower-crowned glory. A shower of pink and white petals fell on his upturned face and the fragrance of the blossoms brought a new message to his soul.

"Sweet flowers, you too must die;" in his fingers he let the soft silken things flutter and fall to earth.

Then it seemed that he heard a voice, wonderfully soft and sweet, which said: "Fear not, my child! Unless the flowers die there will be no fruit. Flowers do not fear to meet what you call death; there is no death; to die should be but entrance into a fuller, better life. The seed, the acorn, falls into the earth and seems to die and from it comes the mighty oak. The acorn does not dread the cold dark grave, it only goes to meet that which is natural and right," and the boy sprang to his feet to look into the face of Him who stood beside him. That face was sad, yet filled with compassion and a tender love. The Master's eyes were misted with tears. He knew the Master.

"Master! Lord Jesus!" he cried, "I denied thee. But let me go back that I may have another opportunity".....The vision was gone. Had it been a dream? Ja Sung was alone again, yet not alone. Into his heart had come a new and wonderful peace born of his resolution to go back and face death rather than be untrue and unfaithful.

"I was afraid to die; but now I know that the only thing to fear is life alone," and with quick firm steps he retraced the path to the valley below. From his eyes was gone that haunted look of fear; from his heart was gone all thought of the cruel headman's axe. A song was in his soul, a song of joy; soon he would meet his loved ones and it would be eternal day, no more tears and no more night.

Quickly Ja Sung made his way to the *yamen*; to the very hall where but lately he had failed and faltered and proved himself unworthy of the cause he loved. With uplifted head and unfaltering eyes he made his way again through the crowded courtyard, unaware



of the strange looks that were bent upon him. To some he had seemed before to be a weak fool, to others wise perhaps, but to none a hero. But why was he coming back to this accursed place? Why did he have that strange look of triumphant glory in his face? All seemed to hold their breath while he made his way to the official and stood before him.

"Well, who is this? O, yes, I remember, the wise, brave young man who saved his own life."

"Your honor, truly I was afraid to die. I have learned that there is no death, it is the beginning of a more glorious life. I have seen the Master; He wore a look of sadness. I am sure my cowardice has made Him sad. But with forgiveness and love He said, 'Fear not, my son!' I have come back to die, that I may live, for I no longer fear those who have power to kill my body only."

The judge turned pale as he listened to these strange words. The uplifted, glorified face of the young man filled him with terror. What did it all mean? These Christians were a strange people! The condemned men and women listened eagerly, intently. What a message for those who were about to die!

Turning to them his face glowed with a noble light.

"Friends and brethren, the Master Himself spoke to me; He said, 'The seed, the acorn, falls into the dark earth; it seems to die, but from it comes the mighty oak; there is no death, only glorious change.' Then whom should we fear? I have come back to die with you. If we are but true some day Korea shall number followers of Jesus by the hundreds of thousands. Let us be true!"

A strange turmoil was taking place in the mind of the callous judge. What after all if there were truth in the Jesus doctrine?

"It's a bad and a dirty task, I've had enough," thought he, and then speaking with a voice which had lost its natural burly tones he said, "I have had enough of this. Get out of here all of you! I don't want to see any more of you! Get out!" Gathering his robes of state about him he hurriedly left the room.

In a dazed sort of way the men and women looked at each other.

"Behold, it was the Lord!"

"Is it not Easter day?"

"The Lord is risen!"

"The Lord is risen indeed."

## More Essays in English

By Girls Students of Ewha Haktang, Seoul

### The Home Economics Department

**E**WHA COLLEGE is the highest school for women in Korea, as you know, but there were only two departments until 1929. The teachers tried hard to get money for another and now the Literary and Music Departments can say they have gained a sister. At first the faculty had ¥ 10,000 given by Miss Hillman and Miss Morris' father, which was used in preparing classrooms, cooking and sewing laboratories. In America the Southern Methodist women think specially of a Home Economics Department in Korea and decided to send \$ 1,000 more a year.

The Canadian Woman's Missionary Society also is going to send \$ 2,000 next year. With this money Ewha plans to prepare more complete equipment and pay more in teachers' salaries as the number of classes increases. We must pray for the whole college but music and literary girls must pray especially for their baby sister. Let's try hard to help her grow without any interruption.

### The Value of a Busy Life

There are many people who hope to live without doing any kind of hard work. They probably think such an easy and inactive life

will make their lives happy, interesting and fortunate. I can not believe that is true from my own experience. Once I had such a busy time that I could hardly find a minute to write a letter to a friend. But I was very happy and contented and had great hope for the future, because my brain had no time to think about unhappy things or make bad plans for others. A lazy time always gives us bad spirit and discontent. When I had no work to do I became lazy and unpleasant. I think a busy life gives us pleasure and furthermore it makes us very active, enthusiastic, and hopeful people. An inactive life makes people pessimistic and cannot give true happiness.

Life may be compared to a stream which flows toward the endless ocean. When it is flowing swiftly in a glen or following a valley closely, it has power and beauty, but when it stays in one place it not only loses its power and beauty, but becomes unclean and gives neither pleasure nor advantage to living beings. In the same way if one lives an active life founded on a good idea it will make him great, powerful, and a valuable member of human society. On the other hand, she who wants to live without work will be selfish, unhelpful, and lacking in power, a calm lake with no outflow. It only receives and does give, so the water is unclean and everybody avoids it.

After the nineteenth century the world became a more busy place. Everybody has a good chance to work. But this state has had a great ability to oppress the poor. It seems to me that some people are busy working and very diligent but not for others, only for themselves. It is not right if they have a bad effect on another man with their busy work. Therefore what we should have first of all is a good spirit, then we should do everything diligently, not for one's self but for others' happiness. So I say the pure busy life will make a rich and pleasant people and bring the Kingdom of Peace to the earth.

YOONSOOK MOH.

## An Epidemic Among Modern Girls

Epidemic! This epidemic grows as time passes. The medicine for epidemics injurious to the body can produce results, but there is no medicine to cure this epidemic easily. Young people who have been taken by it are going to be its slaves. Then what may it be? It is what is called "pessimism." "Pessimism" is popular especially among girls and boys in the student world. There is a good word, "optimism," but we can hardly hear it. Therefore we understand that the situation of younger people is not such a pleasant one. Who wants to be pessimistic? No one wants to be but he can not remake his surroundings as he pleases. Who wants to use such a disagreeable word? No one desires to speak this word but it often comes out from the mouth.

One Wednesday when I was in bed three first year girls visited my youngest room-mate and they talked together in the darkness. My rest was interrupted by their gabbling but I did not say any word to them and waited to see what they would talk about. One said that she was growing pessimistic because of losing pleasure in her dormitory life. She had had a very good time in her room before a new room-mate entered who is careless, irritable, and unsympathetic. My room-mate said that she was pessimistic because of headache. Then the other, whom I thought very vigorous and humorous, said that she also had pessimistic feelings because other people with whom she associated said she seemed not like a girl. She insisted that her pessimism was real.

These are the epidemic signs among modern boys and girls. They often fall sick but do not pay as much attention to curing it as they do to their bodily illnesses. But it is a worse thing than physical illness because it has the tendency to make people gloomy, hopeless, and weakened in their spiritual life. So pay attention to this epidemic—the use of the word "pessimism," and do not use such a term ordinarily or be discouraged over small or light



matters. Are a rude voice, fat short legs, losing pencils or the chance to see some friends, reasons to say "pessimism" or to be pessimistic? A girl I thought had a good disposition said a foolish thing I had not even imagined. She said she was discouraged over her fat self and actions which made her seem to others a very slow person. Why do hopeful young girls say such a silly thing and make themselves fall into disappointing conditions? Though girls say "pessimism" for a joke it goes without saying that it is not a good habit.

We must try to cure such an epidemic which becomes chronic after a while. The first thing to do is to have the right state of mind. Be optimistic and have an optimistic attitude toward people and business, not pessimistic! Pick out and throw away the rooted pessimistic view from you. If you are going to be pessimistic about some problem you will be weakened and have no solution for it. In this world many things make one discouraged, but if you look at the world from an optimistic point of view you are going to choose the good for your life and will spend it pleasantly.

Be optimistic! Think of your life as a hopeful thing!

SUNWHA CHOI.

### The Bad Watch

Last Thursday morning I promised a friend to go to the tennis tournament at half past one. I saw her getting ready in her room at a quarter to one. Then I went to a friend's room to ask her something. Exactly at half past one I came back to my room, but could not find my friend. Had she gone? No, she would not break her promise. If she were to go early she would write down the reason. But there was nothing on her table. I tried to find her in the dormitory and other places. Where might she have gone? Fifteen minutes passed and no answer. What had happened to her? Had she gone or had she met with something unexpected? I waited twenty minutes for her and I was angry. The dormitory was silent for all the students had gone now. I decided

within myself that I would not play or talk with her hereafter.

I took the street car toward Keijo Field. Many friends had gone there already. Some were standing and clapping eagerly. At last our team was about to win.

We were very happy and sang,  
When the sun goes down  
And the moon comes up  
Ewha will shine.

Song filled the place even though the weather was not fine. I forgot all my trouble and walked to Chongno where I was surprised to see my lost friend.

"Why do you stand here? I waited for you a long time in the dormitory. Where have you been?" But she did not make any answer to me. She seemed angry too.

"What is the matter? Why are you angry with me?"

"I don't want to talk with you hereafter," she replied very coldly.

"Nor I with you," I whispered to myself. Just then I saw my watch. I was displeased with it for it was thirty minutes fast.

At night we met. "I am so anxious to know where you had gone this afternoon," I said pleasantly.

"When I got back at half past one from Chinkogai I went to your room, but you were not there, so I searched for you everywhere and asked if anybody had seen you in the street car. Therefore I went alone but the time was up." She took my hand and smiled.

"O forgive me, my friend. My watch made me unfaithful. I just followed my watch this afternoon." We laughed a while and said good night.

I think this is a funny little thing but this little thing might easily break a friendship. Every day we have experience like that, are angry easily, and hurt. We should first know ourselves, then think of others' faults, know our own mistakes before criticizing other people. If we do not understand our own faults how can we help others, and how make our ideal society?

YOONSOON MOH.

# The Pearl Lacquer Industry of Korea

MISS EDITH A. KERR

**T**HE PEARL LACQUER industry seems to have had its beginnings back in the days of the Silla Kingdom some thousand years ago. At that time a great impetus was given to all kinds of arts and trades. Buddhism, too, was at the zenith of its power and influence. It was in connection with the popularity of this religion that lacquer work was first developed and encouraged—screens, tables, and all kinds of sacrificial furniture, decorated in this way, finding great favor in the temples.

During the reign of King Min, about five hundred years ago, the highest stage of perfection in this art was reached, and beautiful specimens of work from this period are preserved in the Museum in Seoul, and in the old palace of the Yi family. While the power of the Yi dynasty was still in its ascendancy Buddhism fell into disfavour as a religion for the cultured classes and consequently, on its decline, the demand for lacquered articles so decreased that during the reign of the last of the Yis the art had practically fallen into disuetude.

Of late years there has been some revival, but at the present time the total number of lacquer workers would not exceed two hundred. They are distributed over four or five different centres, the most important of which, from the point of view of artistic workmanship, being Tong Yung (Toei). Work was first started there about three hundred years ago, shortly after the famous naval victory of Admiral Lee over the invading enemy forces.

Subsequent to this victory Tong Yung was regarded as the most important naval base in the south of Korea, and the governor of the southern section, which comprised the present six southern provinces, was stationed there. The first governor was a man anxious to increase the prosperity and better the welfare of his people. He soon noticed that the

beaches around Tong Yung abounded in conch and oyster shells, and the possibility of establishing a flourishing pearl lacquer industry suggested itself.

He soon persuaded the most famous artist of that period, Koh Syunho, to establish and teach his art in this most southerly point of the country. Such was the skill and professional pride that this man instilled into his workers that the pearl lacquer trade has continued to be regarded as one of the finest arts of the Korean people, and constitutes still the sole claim that Tong Yung makes for renown.

The process of lacquering any article requires time as well as much skill and delicacy of treatment. To begin with, much care must be exercised in the choice of the wood to be used as the foundation. Red pine and cypress are the woods most commonly used. Once selected it must then be dried for four or five months in the sun, and then for twenty-four hours in steam raised to a temperature of 120 degrees.

The liquid lacquer is next mixed with powder and painted once over the wood. On top of this a fine linen cloth is carefully spread and when dry another coat of paint is added. The next step is to draw the design required for the setting of the mother-of-pearl, pieces of which have been carefully prepared and shaped with sharp knives and files.

The whole surface is then given several more coats of lacquer mixed with very fine powdered earth, and when the last coat is dry the whole surface is rubbed until smooth with a fine stone.

The time has now come to disclose the design by carefully scraping off the paint from the inlaid pearl. Then two more coats of lacquer are given, and finally the beautiful polish, which makes it look so attractive, is added by rubbing the whole surface with very fine power made from the horns of deer.



Despite the beauty of Korea pearl inlaid lacquer work there is, as yet, practically no export made; probably 100,000 yen's would be a generous estimate of one year's output both for foreign and domestic demands.

## The Famous Korai Ware

PROF. FREDERICK STARR

A NOTABLE ELEMENT in old Korean culture was high-grade pottery. No art industry is more distinctly Oriental than that of making fine clay wares. It was carried to a high degree of development in China, in Korea, and in Japan. Even today the western world uses the term *China* for porcelains. Here, as in many other things, Korea gave a characteristic touch to her wares and here, as in many other things, she was the intermediary through which the Chinese-developed art was transmitted to Japan. It is true that fine and beautiful wares, such as are sought and prized by connoisseurs and art museums, were produced in Korea only during a definitely marked period of time and that the art came to a sudden end. The beautiful ceramic wares of Korea were produced during the period when Songdo was her capital and the art came practically to an end when the new dynasty located its seat at Seoul. The glory of the art for Korea was from 924 to 1392 A. D.

We owe the known specimens of fine potteries to the fact that Koreans of the Songdo period buried objects of use and ornament with the dead. Metal ornaments and utensils and pottery vessels were put into the grave with the corpse. No doubt the vessels contained food and drink for the use of the dead person. Today quite an industry has developed in the search for these old wares. Soundings are made and the expert has learned to recognize when a piece of pottery is touched. Digging follows. Examples of these old wares may be seen in many of the great museums of the world. In London, New York, and Washington there are considerable collections of them.

Three main classes of Korai ware are re-

cognized: the white, the celadon, and a sort of faience—of poorer paste and less exquisite glaze, but still highly prized. Not all pieces that come from Korean graves are actually Korean. In those days pieces from China were valued, and many beautiful specimens, especially of the white ware, are of Chinese origin. The true Korean whites show a high degree of technical skill. They are translucent, hard porcelains with a thin, soft glaze that has a grayish or creamy tinge. They are gracefully shaped and rare; they are chiefly cups and bowls. The second type is *celadon*. This is the Korean ware *par excellence*, the one especially meant when the term "Korai ware" is used. Celadons are not confined to Korea, but nowhere are they more beautiful. The term has reference to the color of the glaze. The paste is thin: the glaze is smooth and abundant, of a delicate green color that varies to gray and to brown: the shapes are graceful. Decoration is produced by incising a design in the paste, the glaze is then applied filling the design, and as it is abundant and smoothly surfaced the design is more thickly glazed than the rest of the coating and has a deeper tint. The design under the glaze stands out like a phantom or wraith from its surroundings. These decorations may be floral or animal forms. The *pony* bird, with long training plumes, or cranes amid clouds are favorite designs and are wonderfully beautiful. The common forms in *celadon* are bowls, cups, ewers, vases, etc. The third type is faience. It is the least worthy artistically, but many pieces are beautiful. The paste is fairly close and varies from light red to brownish-gray. Decorative designs were incised in the paste and the lines were filled with a white

clay. The glaze, varying in color from brown to gray, was then applied and the baking done. Sometimes a brown pigment was used in filling the patterns. There were many varieties of this faience, each of which had its special name.

The recognition given to Korean pottery in the olden times is particularly interesting. Several references are made to it in Chinese writings—and there were no more competent judges than the Chinese. Hough says: "There is a Chinese poem dating from the latter part of the Sung, or the beginning of the Ming dynasty, setting forth the impossibility of imitating the *pe-chun* of Korean pottery. The poem begins '*Kooli pe-chun-ja*,' "Korean sky-blue porcelain" (*ja* being the Chinese *yao* or porcelain). The *celadon* is probably intended here. None exists which *we* would call sky-blue. Although true blues, sky-blue if you please, were common in the Chinese wares that early went to Europe, sky-blue Korean wares are lacking. Hsu-ching was a member of an embassy from China to Korea in the twelfth century. He wrote an account of the journey which appeared in 1125 A. D. He says: "The wares of Kaoli which are green (*ching*) in color are described as *fei* (kingfisher) by the people of the country. In recent times the fashion of these wares has been clever, and the color and glaze even better. The shape of the winepots is like a gourd, with a small cover on the top in the form of a duck squatting on a lotus flower. They have besides bowls, platters, wine cups and cups, flower vases and soup bowls, all closely copying the style and make of Ting ware . . . Only the winepots present novel features. In Kaoli the drinking vessels and dishes for the banquet table are mostly of gilt metal or silver, but green pottery vessels are also prized. There are besides lion incense burners which are also *fei* color. The creature squats on top

of the vessel, supported by an upturned lotus. Of all the wares these only are of exceeding excellence." Such commendation from China is high praise.

Japanese appreciation is shown by the fact that Korean potters were taken to Japan after Hideyoshi's invasion. Brinkley gives rather full details. We abstract a few data from him. In 1596, Shimazu Yoshihiro, Lord of Satsuma, returning from Korea brought with him some one hundred workmen, of whom seventeen were potters. The names of these seventeen still remain a matter of record and of occurrence in the present population. Yoshihiro was a connoisseur. He had a collection of the fine ceramic wares of China. He was a patron and encourager of art. His Korean potters eventually formed two local groups, which vied with each other in producing beautiful wares. Yoshihiro rewarded successful experiments, giving prizes and stamping choice pieces of work with his own seal as evidence of approbation. There was one variety of Korean faience, known as *Komagai*, which had been quite a favorite. It was of rather coarse brown paste, with a lustrous cream colored glaze, which was finely crackled. Yoshihiro was anxious to have this produced in his factories. He commissioned one of his two Korean headmen to seek the materials for it. After a diligent search the headman declared the thing could be done. Six different ingredients were necessary, from six different localities. His workmen not only turned out the real *Komagai*, they improved upon it, with the result that they produced a new ware, the famous *Satsuma*, now known the world around. (True, original Satsuma was such as here described. Artistically it is much finer than the later, gaudy, decorated Satsuma, which has recently been produced for foreign trade).—*The Korea Student Bulletin*.



# Training Korean Youths for Twenty-five Years

L. H. SNYDER

**O**N OCTOBER 3rd, 1906, a school for Korean young men was opened at Songdo with one teacher and 14 pupils. Much labor and the prayers of many preceded this occasion. As early as 1893, while a student at Emory College, Mr. T. H. Yun conceived the idea of founding a Christian school in his own country. During vacation periods he lectured on Korea and raised a fund of over \$200 which he sent to Bishop Candler as a nucleus to found the school. Before its actual opening several of the lady missionaries, stationed at Songdo, gathered together individuals or small groups of young men and taught them as their spare time would permit, and a number of these were among the original group of 14 pupils, the first student body of the school, the twenty-fifth anniversary of which we will celebrate this year.

In 1905 the Methodist Episcopal Church, South, sent out to Korea the Rev. A. W. Wasson, one of its most promising young men, filled with missionary zeal, to open the school, and as he was from the Arkansas Conference the school was known as the Anglo-Korean School or (韓英書院) and bore this name until 1916.

The school began its career, so to speak, under most auspicious circumstances. With the close of the Russo-Japanese War (1904-05) the old system of literary scholarship, esteemed so highly, was weighed and found wanting, and the people were eager to try something else. This is shown by an attendance which increased from 1906 with 14 pupils and 1 teacher to 521 pupils and a faculty of over a dozen teachers in 1916.

Mr. T. H. Yun, as founder of the school, said in his first report, "It would be better to teach Korean young men how to raise a patch of luscious strawberries than to quote Shakespeare" and thus from its very inception this school trained its students in practical pursuits.

In 1908 cloth weaving was added as one of the vocational subjects and as the cloth found a ready sale, the weaving of cloth soon became a means of helping many young men to earn their way through school. Later on up-to-date weaving machinery was installed and cloth was manufactured in large quantities, thus becoming a business enterprise, outside the bounds and purpose of the school. Therefore our mission sold the plant to business men, but not before "KOREA CLOTH" became well known throughout the Orient.

The Christian idea was the basis for the founding of the school and a description of the first Commencement Exercises, held in 1910, reveals this. "On June 10 our first class, consisting of ten promising young men, was graduated from the high school. At sunrise that morning a special consecration service was held for the graduates. No one was present except the graduates, two Korean teachers and Messrs. Weems, Collyer, Gamble and Wasson". Two of the class who had not yet received baptism were baptized and the communion was administered. Each of the graduates gave a clear testimony to his faith in Christ and his determination to live for Him." Every year since, shortly before the actual commencement exercises the Lord's Supper is administered and it is hoped that the spirit and influence of Christ may ever abound.

In 1917 the school became known as the Songdo Higher Common School, conforming to the government educational regulations. In the same year a grade school was started known as the First Songdo Common School. In 1922 another grade school was started in the southern part of the city, known as the Second Songdo Common School. During this year and the succeeding one the entire Korean nation seemed bent on securing a modern education or, as the late W. W. Pinson said, in

## A SOLITARY CONVERT

describing the sudden hunger and thirst after education, "One night the Korean people went to bed and the next morning when they awoke all decided to attend school". Our three schools were filled to over-flowing, and to cap the climax, an afternoon and night "shift" school was held in two of the school buildings, beginning at the close of the regular day school, and the total attendance exceeded 2,000.

Wisely, and with providential foresight, did those early entrusted with the selection of the location of the school choose one of the finest sites, of about 40 acres, situated in the northern part of the City of Songdo. It is at the base of the rugged mountain "Song-Ak-San," extending to the Soldiers' Bridge "Pyun-Kyo," so called because this bridge was at the entrance of the soldiers' barracks in the heyday when Songdo was the capital of the Koryu Dynasty. Today this site is the athletic field where Korean youths are rapidly becoming proficient in all sports and learning how to care for and develop their bodies. The school campus, from the first, was improved by the building of today and the planting of trees and shrubs both of foreign and native species. Last year a marsh was converted into a pond, now stocked with fish, and in winter it serves as an ideal skating rink for the young men. Practi-

cal features were not forgotten, as an apple orchard was planted in the early days and here again Arkansas made its contribution. Many of the best American varieties, among which was the famous "Stark's Delicious," were imported and grafted nursery stock distributed, so that this locality is now famous for its apples. With a good season the school orchards produce over 700 barrels. In 1922 a dairy was started, with a Korean graduate of an American agricultural school in charge. Today this can boast not only of a small herd of Holstein cows but of one of the few silos in the country. Thus our stock throughout the winter months is silage fed, producing milk rich in vitamen C, and the government inspector pronounced it the best in the province.

Largely through the untiring efforts of the Korean professor of natural history, for over ten years the school brought together in its museum many of the flowers, insects and birds found in this land, so that our collection of birds is one of the most complete in the country. Every year trips are made for this purpose and specimens have been supplied to many schools in this land and also sent to the Field Museum of Chicago and the Smithsonian Institution at Washington.

## A Solitary Convert

Last spring the Choongchung Presbytery evangelist was sent to a section of the territory where there was no church. The result of his two months of strenuous preaching was one convert, the teacher of the village night-school.

The missionary in charge of that field visited the young teacher last fall and heard the story of his conversion. Fourteen years ago, when this teacher was only six years old, a colporteur came to the village, selling portions of Scripture. These little portions were bound up in bright colors and the six-year-old was attracted. He went home to his father and secured one penny, which he had learned was the price of the gospel, and came back to the colporteur. The colporteur asked him what he wanted with the gospel and the child said he wanted to scribble characters in it. At this the colporteur refused to sell. This was something new to the little mind. He supposed that if any one had anything to sell, and got

the price which he asked for, that the sale would be made. He went home to think upon this phenomenon, a book, too precious to sell for scribbling, even at the price asked.

This was the beginning of a very careful observation of Christians on the part of the boy. His family moved to another province for a while and lived near a church, where he had a chance to see and hear things first hand. At last, in the providence of God, fourteen years after the first contact, an evangelist was sent to the boy's own village and he was led to accept Christ. He invited the evangelist to teach hymns and Scripture verses to the children in his school, and the two of them also conducted a Vacation Bible School last summer in the village. Since there is no church, as yet, where he is, and since there are no Christians with whom he might have fellowship, he goes to a church several miles distant over the hills.

BRUCE HUNT.



## "I Like to Work," says He

To the Editor,  
"The Korea Mission Field."

San Wan Yun, a quiet little Korean from across the waters, came to us here in South-western University from far-off Korea, and in two short years has won a warm place in every heart in the University. San Wan hails from E-chun, Kang Won Province; he wishes to become a medical missionary and to minister to his less fortunate countrymen in Korea. He says, "Conditions are terrible in some parts of our land; sickness rages and pestilence is prevalent. I want to learn to be a missionary-doctor, so that I can mend their sickness and bring their souls to Christ. I am going to specialize in stomach diseases and internal affections. I hope to return home with the knowledge that I am prepared to do my countrymen some real good."

Yun is one of the most brilliant students in school, making high grades in every study he takes up. He is studying much Chemistry and, in order to fit himself for his future work, he is studying Bible and Religion. He is like many American students in that he does not have much money, so he has to work his way through school. He waits on tables, and does it cheerfully and with a smile. "I like to work," says he, "I have to in order to stay in school, and I learn much from my job. I must work all the time to stay here." He also works in the bindery of the library, binding up old books and magazines.

San Wan Yun has the unusual qualities of strong character and a high idealism in the face of depression. He has overcome difficulties that were seemingly insurmountable, and has come through smiling, with a will to stick through and finish. He has taken on Western customs, and is like any regular American boy, so that we can hardly tell he was not born here. If Korea is composed of men like Yun, what a fine place it must be! Yun will receive his B. A. degree next June. November, 1930.

JOE MCAULIFFE, JR.

## Note and Personals

### Southern Presbyterian Mission

#### *Returned to U. S. A.*

Miss Emily Butt, teacher of foreign children at Kwangju, has left for America on account of ill-health.

#### *Birth*

To Dr. and Mrs. William Hollister, of Mokpo, a son on February 13th.

### Methodist Episcopal Mission

#### *Returned to U. S. A.*

Rev. and Mrs. J. V. Lacy and family, of Seoul, returned to America on February 24th.

#### *Arrived from Furlough*

Miss Alice R. Appenzeller, on February 14th, at Seoul.

Miss B. Louchs, on February 14th, at Seoul.

### United Church of Canada Mission

#### *Birth*

To Mr. and Mrs. G. F. Bruce, of Lungchingtsun, a daughter on February 13th.

The W. C. T. U. is offering prizes in an essay contest for the best papers by Middle School students on one of the two following subjects:—

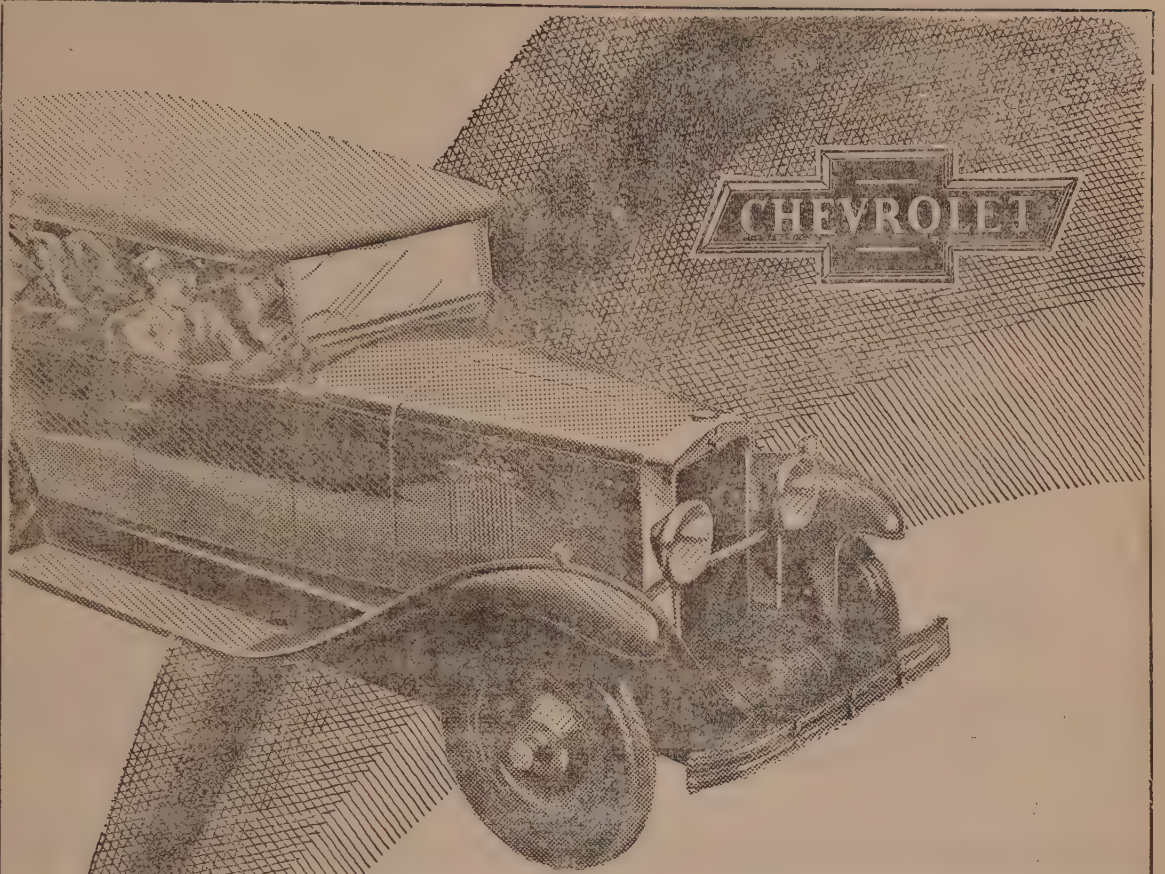
(1) The People's Health and Prohibition.

(2) Economic Conditions and Prohibition.

Essays must be in mixed script and not be longer than 2,000 characters. All papers must reach the office in Seoul before May 31st.

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